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orthopraxy" (p. 16). Mr. Herford is not the first man to be run away with by an antithesis. He has dwelt so long among the Rabbis as to forget what Paul meant by faith.

EDGAR J. GOODSPEED.

Outlines of an Introduction to the Old Testament. By PROFESSOR JOHN WALTER BEARDSLEE, D.D. Chicago: F. H. Revell Co., 1903. Pp. 215.

This book, the author tells us in his preface, is the outgrowth of fifteen years of study and teaching, and is designed simply to indicate the lines along which study is demanded if one is to understand the teachings of the Old Testament. No effort has been made to present all the views of the many who have written upon the same general theme, nor even to give exhaustively the author's own views, but rather only enough to introduce the reader to the text. The book is from the pen of a conservative, who, although he acknowledges his great debt to criticism, still feels that "the results thus far secured are too vague to become a satisfactory basis for the interpretation of Scripture." Each book of the Old Testament is treated briefly, usually under the captions of the "Name," "Position of the Book," "Scope," "Analysis," "Literary Features," "Religious Value," and "Literature."

Here are some of the author's positions and opinions. The Pentateuch, for example, "in its present form betrays so plainly the presence of one mind that we cannot conceive that the five books have been written independently and then for convenience brought together" (p. 10). Moses was its author, though not necessarily the writer of every word (pp. 31, 32). The book of Joshua is rightly separated from the Pentateuch, there being no good reason for calling all six books together the "Hexateuch." The book of Isaiah, though diverse in style and thought, is nevertheless a unit. "It has doubtless met with some modifications of later editors, as have so many of the Old Testament books, yet they are not of such a character as to deprive Isaiah of the claim to authorship" (p. 81). Micah also is a unit; Jonah is historical; Zechariah wrote the entire book ascribed to him; and "the historical succession of testimony for the genuineness of Daniel is even more complete than that of many other books of the Bible." Concerning the Psalms the author argues that if David wrote the eighteenth psalm, as most critics agree he did, there is no inherent reason why he should not have written many more. The late Dr. A. B. Davidson's remark on the subject of the date of the Psalms is suggestive just here. He says: "It would be as untrue to say that the psalmody of

Israel took its rise with the second temple, as to say that the Thames rises at London Bridge. But though the Thames rises higher up, it begins at London Bridge to bear on its bosom the commerce and the industrial life of the nations; and the Psalter, too, begins with the second temple to express the religious life, not of individuals, but of Israel."¹ Professor Beardslee's opinion of the value of Elihu's speech in the book of Job, namely, that the movement of the poem, instead of being interfered with, rather demanded some such recognition of God's goodness as Elihu gives, before the Lord himself speaks, seems helpful. The psychology of Job—his complete surrender, silence, and confession—are inexplicable when the speeches of Elihu are removed.

Dr. Beardslee's book is unpretentious, brief, and allows the reader to enter the author's classroom and listen to him as he lectures. Such a book has its appropriate place, and is destined to find a welcome from many.

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Sunday-School Teacher Training. By H. M. HAMILL, D.D. Philadelphia: Sunday School Times Co., 1904. Pp. 106. \$0.50.

This book is by a devoted Sunday-school worker, who urges several plans, which he has had a part in organizing, for the training of teachers using the "International Sunday-School Lessons." It is written for such teachers. The question is not raised if there are others. The discussions embrace weekly teacher classes in the Sunday-school lessons, in biblical and pedagogical introduction or in both kinds of works; Sunday normal classes for pupils of college age, local training schools, and denominational training courses. The Sunday-school problem is touched at the root in the remarks that "the church is largely what the seminaries make it;" and, "so far as the writer knows, there is not a Sunday-school chair, or the pretense of it, in an American theological seminary;" and in a quotation from a seminary graduate that "they asked me ten questions about angels, and not one about a child." The recommendation of such a chair by a traditionalist is to be welcomed, even though he overlook the certainty that seminary professors of pedagogy would respect the learned profession of elementary education, and the present "International Lesson" system would be metamorphosed in consequence. Our author himself distinguishes between "child psychology" and "the study of plain boys and girls."

¹ *Theology of the Old Testament*, 1904, pp. 19, 20.